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world forces," and that of these Christianity has made the widest appeal! A final chapter is an appeal for "the Christ that is to be"; though the author has succeeded no better than Tennyson in elucidating the meaning of that famous phrase. He defends the idea that Jesus authorized the spread of the gospel among the nations, and after a rather wooden survey of its large opportunities among them, calls for greater devotion to its promulgation.

There are suggestive thoughts and citations in the volume, but it is ineffective as an argument, slipshod in construction, ordinary in style.

AMBROSE W. VERNON.

BROOKLINE.

A CENTURY'S CHANGE IN RELIGION. GEORGE HARRIS. The Houghton Mifflin Co. 1914.

MODERN THEOLOGY AND THE PREACHING OF THE GOSPEL. WILLIAM ADAMS BROWN. Charles Scribner's Sons. 1914.

Dr. Harris's title is more comprehensive than his book, which deals with only one religion, the Christian, and with that mainly as represented in Congregational churches between the Hudson and the sea. Indeed, it would not be unjust to say that Dr. Harris has revealed the changes of his own mind with respect to religion from the time when, as a little boy, he stood proudly by his father's side during the long prayer (p. 198), or, facing the choir during the singing, watched the curved top of the bass viol swaying back and forth (p. 201), until now, when, as sometime professor in Andover Theological Seminary and President Emeritus of Amherst College, he passes autumnal years fruitful in friends and honors. Undoubtedly this limitation of view is responsible for some statements which are quite too sweeping. It is not true of all parts of the country that theatres are closed on Sunday (p. 212), or that everlasting punishment is seldom, if ever, mentioned now; that the word "hell" seldom crosses the lips of any preacher (p. 170); nor is it true that in all churches the people participate in saying the Lord's Prayer, in responsive reading of psalms, and in repetition of the Apostles' Creed (p. 50). Beyond the Hudson, west and south, there are also people, and even New England has churches which do not repeat the Apostles' Creed.

Although Dr. Harris does not say so in terms, the impression made by his fascinating pages is that the fundamental change has been from the ideal of a group of individuals held together, man with man

and man with God, by external law, to that of a family, united brother to brother and son to Father, by the inwardness of love; which altered ideal has penetratingly transformed both the doctrine and the practice of religion. That the essentials abide, he is well assured; but, apparently, the essentials are the doctrines which have survived in his own mind and in the forms which they have there assumed. That the change has been an improvement rather than a deterioration is the witness of his own experience. The principal significance of the book, then, lies just in the fact that it records the progress in religious thought and life of a veteran scholar trained to prove all things and hold fast that which is good, who, having known both the old and the new, unhesitatingly declares that the new is better.

Notwithstanding such testimony, borne not by Dr. Harris alone but by an increasing multitude, there still exists a feeling that the new theology has not the preaching power of the old. To this Professor Brown addresses himself in his book, *Modern Theology and the Preaching of the Gospel*. His method is to describe the needs satisfied by earlier theology, and then show how these needs are met by Christian doctrines in their modern forms. The task was well conceived and has been admirably performed. Many a thoughtful minister will be grateful to Professor Brown for opening a way from study to pulpit by showing how modern thoughts concerning the Bible, God, the Deity of Christ, Salvation, and the Church may be made homiletically effective.

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THE DEVELOPMENT OF ENGLISH THEOLOGY IN THE NINETEENTH CENTURY, 1800-1860. VERNON F. STORR, Fellow of University College, Oxford, Canon of Winchester Cathedral. Longmans, Green, & Co. 1914. Pp. viii, 486. \$3.50.

There is a large place for a work on the development of English theology during the last century. Principal Tulloch's admirable sketch—*Movements of Religious Thought*—is far too brief and has long been out of print. Benn's *History of English Rationalism in the Nineteenth Century* covers the ground, but was written to support a thesis; and Hunt's *Religious Thought in England* is *memoirs pour servir* rather than history. A knowledge of the factors that have influenced English religious thinking during this period and of the resultant point of view is vital not only to the technical theo-